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FEBRUARY 1960



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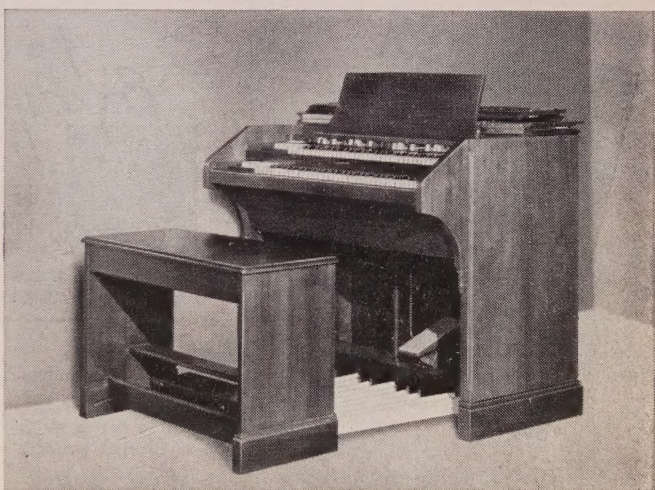
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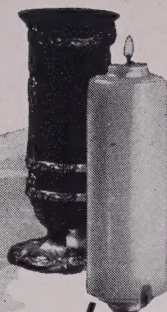
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## Turning the Pages

A NEW page in the history of magazine journalism in the Episcopal Church will be turned in April. Under authority granted by General Convention in 1958, the Church Magazine Advisory Board, appointed last year by the Presiding Bishop, will begin as publishers of the Church's officially sponsored national monthly magazine. A pilot journal, to be called *THE EPISCOPALIAN*, will appear in April, succeeding *FORTH*. *THE EPISCOPALIAN* will attempt to be "a journal of contemporary Christianity for the whole Episcopal Church." See page 23.

### A Contract is Signed

December 15, 1959, was a significant day in the life of the Episcopal Church. On that day, the Presiding Bishop, on behalf of the Church, signed a contract with the General Atomics Company (*see cover*) for the erection of a nuclear reactor for St. Paul's University, Tokyo, Japan (*FORTH*, May, 1959, pages 8-9). The reactor, a centenary gift from American Episcopalians to the Church in Japan, will enable St. Paul's University to be the first private university in Japan to train personnel for the vigorous, rapidly growing nuclear power industry. But more importantly the gift, in the words of the Presiding Bishop, "is not simply a venture in scientific research. The theological basis for this gift is to be found in the doctrine of creation. Nuclear energy is part of God's created world. As his people we are concerned with the whole of God's creation."

The reactor is excellent for research purposes, and has extra safety devices to prevent accidental overheating, or exposure to dangerous rays. In the judgment of the Most Rev. Michael H. Yashiro, Presiding Bishop of Nippon Seikokai, no other single gift of comparable size could mean so much to Christianity in Japan.

### An Wholly Evil Thing

In this month which includes a week during which all men are called

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# FORTH

VOL. 125 NO. 2

February 1960

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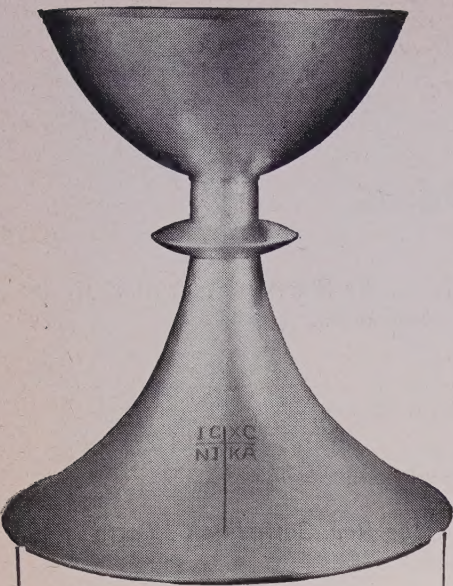
FORTH—February, 1960. Volume 125, No. 2

Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. Publication office, 50 Emmett Street, Bristol, Conn. Editorial and executive offices, to which changes of address and correspondence should be addressed: P.O. Box 199, Madison Square Sta., New York 10, N.Y. 25¢ a copy, \$2.00 a year. Postage to Canada 25¢ extra. Foreign postage 50¢. Second Class postage paid at Bristol, Conn. Carl J. Fleischman, Business Manager. Change of address should be received by first month of preceding date of issue to be sent to new address. Give both old and new address. Please make remittance payable by check or money order to FORTH. Remittances for all other purposes should be made to Lindley M. Franklin, Jr., Treasurer, 281 Park Avenue South, New York 10, N.Y., and clearly marked as to the purpose for which they are intended. Printed in the U.S.A. by Hildreth Press, Inc., Bristol, Conn.



**COVER:** The Presiding Bishop signed on December 15 a contract for the construction of a nuclear reactor, gift of the Church in the United States to St. Paul's University, Tokyo. Signing the contract on behalf of the General Dynamics Corporation was Frederic de Hoffman (seated, left), President of its Atomic Division. The Rt. Rev. Malcom E. Peabody (standing, left), Chairman of the Church's Committee on the Nuclear Reactor, and the Rev. William G. Pollard, Director of the Oak Ridge Project, were present for the occasion.





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## Turning the Pages

continued from page 2

to consider afresh their relations with men of other colors and beliefs and the month in which lie the birthdays of two Americans who contributed so much to the American concept of freedom it is not amiss to call your attention to the recent outbreak of anti-semitic acts. "It should come as no surprise," said Bishop Lichtenberger, "that anti-semitism is still a force to be reckoned with in this country. There is ample evidence of it quite apart from recent events. This is an wholly evil thing; it is directed ostensibly against Jewish people, but it is a threat to us all. Christians particularly must combat it wherever it shows itself."

FORTH readers will remember Lee Belford's article, Jewish Neighbors, in the January FORTH (page 11) and will want to turn to page 16 of this issue for Cornelius Tarplee's article.

### Sewing in Haiti

Considerable interest has been evinced in the Haiti sewing project recently described in FORTH (December, 1959, page 25). The sewing machines provided by the United Thank Offering are now supplied with materials to be made up into school uniforms, wedding dresses, or just ordinary clothing. The program of self-help is using the very considerable talents as seamstresses of the women of the Church of Haiti. This is a partnership program, for the funds to make it possible are being supplied by groups of Churchwomen in the United States, who in times past would have been asked to provide new clothing for use in Haiti. Instead, fifteen dioceses have been asked to supply money gifts to make up the total amount estimated by the Bishop of Haiti as necessary and reasonable to keep the sewing machines humming.

continued on page 29



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# A Hazardous Vocation, Without

By

Warren H. Turner, Jr.

JOSEPH Wood Krutch opens his book *Human Nature and Human Conditions* with a description of the United States:

"In many measurable respects ours is the most successful civilization that ever existed. The average life span was never so long and what we have learned to call *standard of living* was never so high nor enjoyed by so large a proportion of the population. By comparison with any other race that ever lived we are amazingly well fed, well clothed, and well housed. We suffer less physical pain, we enjoy more conveniences, and we know more about the laws of the physical universe in which we live."

*The most successful civilization ever!* 1957 was the year in which our gross national product first passed the level that experts in 1949 had predicated for attainment in 1970! Today there are more jobs than families in the United States; many men have two sources of income; many wives and mothers bring home a second pay envelope. There is more in the average pay envelope than ever before; the average earner works fewer hours to bring home his bigger check. At the same time, our relatively high birth rate and increased longevity assures us a constantly expanding base of consumer demand for years to come!

What makes this a success story is that it has come about in so short a time. This implausible story has taken place principally since the end of World War II. Fifteen years ago it was not so. Then we were just a high-productivity rich economy.

• MR. TURNER is a Vice President of National Council and Executive Assistant to the Presiding Bishop.

Some suspect that our postwar prosperity derives from the armaments race. But for them there is the supposedly comforting assurance that, expressed in relation to gross national product, our annual outlay for arms and armaments has been decreasing; its contribution to our total economy is, though large, increasingly smaller!

But this is not simply an economic tale. Scientists and technologists have in great measure matched it step by step. Indeed, much of the economic phenomenon that is America today is a miracle of the technological revolution that American engineers and American management and American labor have wrought to a large extent on the basis of "new" knowledge.

In the social order, too, there is near incredible success. Without resort to revolution or political revisionism, the proletariat in the United States has come into its own. The image of the exploited and unprotected workingman has nearly vanished. Ill-housed, ill-fed, and ill-clothed described a third of the nation only a quarter century ago. Today this is all changed.

"Surely," you will say, "the United States has been richly blessed; surely, people have more to go to Church for, to thank God for than ever before; surely, they must be going as never before." You are right. Never have morning services and coffee hours so throbbed with participants. The statistics are impressive. In fifteen years: a fifty per cent increase in baptized persons, a thirty-two per cent increase in communicant strength, thirty per cent more active clergy, sixty per cent more postulants and candidates for

## FORTH

FEBRUARY 1960

VOL. 125

No. 2



sounds

Holy Orders, three hundred per cent increase in total giving. It sounds almost like the Church Triumphant. And this should give us pause.

But to return to our successful civilization: it has several remarkable properties. The economic system today is based to an extent previously unknown on what technicians call a high obsolescence factor (some would call it waste). And the scope of this economic profligacy is not particularly limited; the full catalog extends from our daily eat-

ing to the construction and furnishing of our factories.

QUESTION: *How are Christian Americans to understand their stewardly responsibility for God's created bounty in this climate of almost fantastic extravagance, which is implicit in our economic system?*

Another characteristic of the economic scene is inflation. Almost continuously since World War II, United States industry has been operating at near full capacity and

continued on next page



*How are Christian Americans to understand their obligation to assure social and economic justice within the modern cultural milieu?*  
asks the author





SUBURBAN shopping centers dot a landscape crisscrossed by magnificent road systems. The face of the country—farm, town, and city—has changed enormously in the past fifteen years, and the Christian faces new challenges in a rich, successful, extravagant, inflationary world today. Photos on these pages by Gendreau



with continually increasing productivity. These should be economically desirable conditions, yet the consequence has been not a stabilized, efficient financial apparatus, but a relentless, grinding devaluation of the dollar. The property of inflation is apparently here to stay, at least for a while, and as a property of prosperity!

QUESTION: *How are Christian Americans to understand their obligation to assure social and economic justice in this kind of economy?*

What are the properties that characterize the new social order? The flight from the farm developed strong and steady momentum after World War II. What remains of rural America is becoming more and more town-centered and less and less farm-centered. Today's farm fami-

lies, like the farms themselves, are more and more rarely the homogeneous and socially self-sufficient units novelists and politicians like to depict. At the same time, it is generally true that during the past fifteen years everyone who could afford it deserted the city as a living place. Apparently along with newly found, broadly distributed wealth there developed a compulsion, as a society, for things new. Whatever the reason, during the period of expansion, inflation, and extravagance there emerged a new sort of carload lot outer city development: Suburbia. In a very real way, Suburbia



symbolizes the new, more abundant, successful American way of life.

Formerly, the city was an assemblage of communities living more or less insularly, each with an individuality of its own. Formerly, individuality—distinctive social personality—characterized our towns and farms, too. Common norms and mores there were, to be sure; but in national social patterns and habits there was a tremendous diversity. All this seems to have been left behind when we left the farm or the city to people Suburbia. Now, it would seem that not only is diversity undesirable; social diversity is virtually taboo. The cost in ingenuity, imagination, creativity, originality, social and political initiative, and the like, may well be beyond calculation. Suburbia, the symbol of successful America, has the property of daemonic conformity, of patterned living and thinking, of regimented behavior, of "no room for individuals." And there is something ersatz about this Suburbia. Our new city—the New City of Man—is more homogenized than homogeneous.

In the New City of Man, the new social order, there is a rootlessness—a lostness, a nomadism, a wanderlust, a foot-loose quality. The signs of it are manifold—no wonder, with at least ten per cent of us moving each year! The depth to which it penetrates our lives is suggested by such phenomena as the beat generation, the angry young men, Sartre, Françoise Sagan. In our pre-occupation with the new, the automated, the "contemporary," so many ties have been destroyed; is it any wonder that to some observers we seem obsessed with the search for status?

Then, there is a property that could be called unfulfilledness. It is not quite rejection, or frustration, or satiation; "meaninglessness" does not fully encompass it. The tremendous sale of books like *The Organization Man*, *The Lonely Crowd*, *The Human Use of Human Beings*, and *Peace of Mind* suggests that a haunting unrewardingness is widespread, that the socially and intellectually regimenting forces of Suburbia and Prosperity are less than fulfilling.

Successful—extravagant, inflationary, rootless, unfulfilling, and yet



American engineers and American labor and American management have wrought a miracle of productivity, and waste.

one thing must be said: Works of mercy, truth, beauty, and goodness are far from unknown in our time. Man has not suddenly attained a state of total depravity. And yet there is no justification in holding that our world is any worse off than the one into which Jesus was born. True, there may be, in some measure, the difference that a part of our world deliberately and aggressively denies the existence of God or the need for Him. But this difference hardly makes ours any more unlovable than was the world that His Son found! The basic material, including the human, is still God's creation. As such, it is as good in essence as it was when He first looked on it and found it good. Man and man alone in the imperialistic drive of his ego, in displacing God in the pursuit of his own objectives, has spoiled it. The corruption is man's, not God's. The poten-

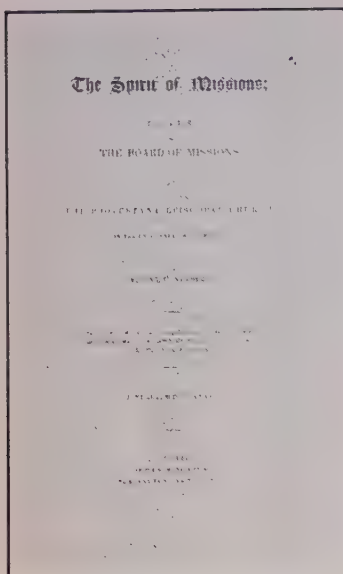
tialities are God's, and as they were in the beginning. Vulgar, psychotic, profligate, rootless, unfulfilled, self-defeating, cynical, conforming, unhappy though we seem to great extreme, our dilemma is really precisely what Man's has been ever since Eden.

Each generation needs to apprehend in its own terms the significance of the Good News that Christ has overcome the world. Every generation of Churchmen has had to rethink and to articulate for itself man's dilemma, the vocation of the Church and the relevance of the Gospel. In almost every generation Christians have been able to draw as bleak a picture of their own day and the sin of their world as we can of ours.

Nevertheless, if we understand God's purpose for us to be the Apostolic purpose, we know that there

continued on page 24





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# FORTH

MAY 1959



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GENERAL CONVENTION'S IN-  
STRUCTIONS TO DEVELOP A MAG-  
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## The Growth of a Magazine

ONE HUNDRED and twenty-five years ago, several months before a young newspaperman in England shot to fame with his *Pickwick Papers*, a modest looking monthly journal began the longest continued marathon of publication in the history of any church magazine in the United States. *The Spirit of Missions*, the father of FORTH and an outgrowth of the expanding missionary effort of the Church, was in its early years composed for the most part of "copious extracts from the correspondence and reports of the Society's missionaries." This somewhat ominous statement of purpose for the infant journal cloaks the true nature of most of its articles, for, in fact, the missionaries of that day did not mince words. Though clothed in intricate, graceful prose, the stories they told were, in a word, hair-raising. In one single issue, for example, enthusiasts of the Church's missionary activities were regaled by an eye-witness account of an orgiastic religious rite in India, complete with devoted followers of the god hurling themselves under moving three-ton carts; the toe-curling story of a mas-

sacre in Africa, and the curious tale of an Indian fakir whose singular achievement was that he had held his arm above his head for three years. "To the question whether it produced any pain," our forebears read, "the fakir replied, that, as far as his body was concerned, it did so for the first six months." Then, as an afterthought: "The nails of his hand were grown long, like the claws of a bird of prey." All this for just under ten cents!

The official publication of the Domestic and Foreign Missionary Society contained, as well, formal reports of the Board of Missions, editorials, and acknowledgements of offerings received. Until 1912 every treasurer's receipt was carefully recorded, including a "widow's mite" from Pittsburgh, gifts from "a mechanic in Fairfield, Ill.," and five cents from one Algie Morton. Sometimes the contributions were designated by givers for specific purposes. One June issue in the early 1840's shows a sharp rise in gifts for a proposed permanent mission in Persia, this list following on the heels of a particularly startling account of

Persian heathen practices the month before.

Volume four saw the magazine's first illustration, a drawing of Athens with the mission residence and school inserted in the margin. In 1844, a map of the Diocese of New York featured canals marked in red, and other maps followed, some of them quite ingeniously and beautifully executed. The first cover picture was slow in coming, appearing finally on a special children's number in March, 1904. But, though *The Spirit of Missions* was late in using the elaborate jacket techniques so prevalent today, it was the first magazine in the United States to employ the art of photoengraving. December, 1871, boasted a halftone of the Bishop of Lichfield with a detailed explanation of the new process.

Any periodical is, quite naturally, dependent upon the quality of its editorship, the men who make the day-to-day decisions and formulate the magazine's policy. The earliest editors of the magazine were the secretaries for Domestic and Foreign Work, and this practice was con-



# THE SPIRIT OF MISSIONS

OCTOBER, 1931

JAMES DeWOLF PERRY  
PRESIDING BISHOP

*Forth*  
October • 1964

JULY-AUGUST • 1945

FORTH

# RARITIES



A SIX-TOED SAINT  
IS PICTURED IN A  
WINDOW OF ST.  
JOHN'S CHAPEL AT  
DEKOVEN FOUNDATION  
RACINE, WISCONSIN

ONLY A FEW YARDS BEYOND  
OLD WYE CHURCH QUEENS-  
TOWN, MARYLAND, STANDS  
THE OLDEST WHITE OAK  
IN THE U.S. — AGE 400  
YEARS.

K. BEAZEN

A popular feature in the 1930's was Rarities.

tinued until 1912 when John W. Wood is given as Editor, with Hugh L. Burleson as Associate. Three editors later, in 1923, the Rev. G. Warfield Hobbs assumed the editorship, bringing to his job many years of newspaper experience. Under his seasoned guidance, the magazine took on both a new and more-readable style and a new appearance with the greater use of pictures. In 1939 Joseph E. Boyle became Editor, shortly thereafter changing the size of the magazine to its present size and renaming it FORTH. William E. Leidt, sometime Associate Editor, in 1944 added the editorship of FORTH to his other duties as Director of Publications. He became Publisher in 1952.

As the work of the Church expanded, so *The Spirit of Missions* enlarged its scope of interest, gradually reaching beyond the immediate concern with missionary work to include detailed reports of the Freedman's Commission (which was very

active in the years immediately following the Civil War), the Indian Commission, and, after its organization in 1871, the Woman's Auxiliary. Articles of general interest began to make regular appearances, and it became necessary to organize the magazine into sections: Domestic, Foreign, Miscellaneous, Intelligence, and Acknowledgements. Further classification of material in 1906 introduced a page devoted to the Educational Department, followed in 1911 by a special page for the Sunday School Department and, in 1919, a Nation-Wide Campaign Department section.

Madison Avenue was just another tree-lined street in 1905, but the magazine already reflected a general trend towards the "more saleable" approach with the increased use of pictures and an attempt at attractive layout and design. That year's June issue contained the first rumblings of a change of name for the journal, too. "Such a great idea," wrote one.

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# When National Council Meets

WHETHER IT BE IN EAST OR MIDWEST, THE CHURCH'S EXECUTIVE BODY HAS PLENTY OF WORK TO DO AND MUCH TO DISCOVER DURING ITS QUARTERLY MEETINGS



KEY time at most National Council meetings is the full session held usually on Wednesday and Thursday morning, following Tuesday committee work. Here reports are presented, issues debated, and actions taken. In the session at left, the Rt. Rev. Thomas H. Wright, Bishop of East Carolina, is reporting for the Overseas Department. The ladder perched in the corner behind Bishop Wright was used in mounting the huge map at left. The multi-colored map shows where the Churches of the Anglican Communion are at work.





LAST-MINUTE agenda check between the Rev. Canon C. Rankin Barnes, Secretary of the Council (*standing*), and the Presiding Bishop (*left*), usually begins the sessions. Meetings are recessed each noon for prayers. At December's meeting in Milwaukee, most of the Council members came early to take part in Sunday services throughout the Diocese of Milwaukee.

DR. EDWARD McCRADY (*second from left*), lay Council member and Vice-Chancellor of the University of the South, makes a point during meeting of the Home Department. At left rear is the Rt. Rev. John E. Hines, Bishop of Texas, chairman of the Department. Next to Dr. McCrady are Home Department officers the Rev. Tollie L. Caution and the Rev. Robert J. Plumb (*far right*).



Photographed by  
HENRY L. McCORKLE





THE host bishop gets in a word to two of his colleagues during a break between Council business sessions. The Rt. Rev. Donald H. V. Hallock (*left*), Bishop of Milwaukee, chats with Home Department Director, the Rev. William G. Wright (*center*), and the Rt. Rev. Walter H. Gray, Bishop of Connecticut. Bishops Gray and Hallock have been elected by their respective Provinces to serve on the Council. Dr. Wright, Bishop-elect of Nevada, will be consecrated on February 4.

"BACK TO SCHOOL" is the motto for Council members on the afternoon of their first day at the recent Milwaukee meeting. A rented school bus took members on an hour's drive to Nashotah House, one of the Church's seminaries, in nearby Nashotah, Wisconsin. In the photo below, Presiding Bishop and Mrs. Lichtenberger (*left and center*), enter the bus with Bishop Hallock and Mrs. Hallock (*in back of Mrs. Lichtenberger*).







TWO Western bishops share a doodle before the Council is called to order. In the center is the Rt. Rev. Stephen F. Bayne, who is now on his way to England to serve the Anglican Communion as its first executive officer. At the right is the Rt. Rev. William F. Lewis, who last month succeeded Bishop Bayne as Bishop of Olympia. Behind Bishop Bayne are the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, and the Rev. Gardiner M. Day of Massachusetts. All four were elected to serve on the Council by the Church's governing body, the General Convention.

ONE of the informal high spots of the most recent Council meeting was the sharing of the Diocese of Milwaukee's Bishops' Teacup by duly qualified Council members. Here the Rt. Rev. Gordon V. Smith, Bishop of Iowa and representative from the Sixth Province, gingerly sips some water from the cup, which, tradition holds, has only been touched by the lips of bishops. Enjoying the experience are the Rev. Charles M. Guilbert, Provincial representative from California (*far left*), Bishops Emrich and Bayne (*center*), and John W. Reinhardt (*standing*), Director of Promotion, who started the cup on its rounds.





Negroes are finding new homes in neighborhoods where their neighbors are not Negroes. Changing neighborhoods present a mammoth missionary task for Christians of both races.

## NEW NEIGHBORS NEXT DOOR

by the Rev.

THE bishop of a large northern diocese, which embraces a major city, spoke earnestly to a group of Churchmen: "The future of the Church depends upon our ability to achieve a racially inclusive Church. The communicant strength of this diocese has doubled since I became bishop," he said, "but there are actually fewer communicants now within the city proper."

The trend in that city was typical. The face of the inner city is changing all across the country. Those who can afford to are moving from the city, out from the center to the sprawling new suburbs. Over and over again, the story is the same: for each person who could afford to move out, one who could not has moved in.

Who is left in the city? A tremendous stream of Negro migrants from the South has moved into the inner city. This is part of the sociological development of our day. The American Negro is moving in vast numbers from the rural South to the urban areas of the South and to the great cities of the North and West.

It is estimated that the next two decades will see a continuation of

the movement of Negroes into the cities; Negroes will probably comprise from ten to fifty per cent of the population of every major city in the United States.

The largely unchurched newcomers to the city present to the Church an enormous field for missionary evangelism. Yet even in the North, the discussion in white parishes has been, not how best to evangelize, but "will our parish tolerate Negro members?" The hour is late for us to heed the imperative of the Gospel: *preach the Gospel to all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost*. The hour is late for us to develop ways to overcome prejudice and to create an effective evangelism that seeks out the cities' Gentile minorities and brings them, regardless of color, to Christ.

Overcrowded ghettos push outward to relieve the pressure of numbers; with rising income comes the desire for improved housing and cultural standards; these forces, together with the efforts of many agencies searching for better and more equitable housing, have opened housing in many neighborhoods in or near the suburbs to all races. Churches in these neighborhoods are faced with a twofold challenge: to assume moral leadership in moments

of community decision, manifesting deep concern for justice, and to assume pastoral responsibility that crosses racial lines. Largely through committed and courageous leadership of the clergy the churches of Levittown made a major contribution toward solving that community racial housing crisis.

### The Church and Segregation

In the South, where only one diocese still reports its colored congregations so labelled to the *Episcopal Church Annual*, the official non-segregated pattern of the Church is reflected in diocesan canons and most diocesan organizations. Several conference centers have been non-segregated, but church hospitals and schools, except the seminaries, are virtually all segregated.

Parishes and missions are segregated in practice, but it is not unusual to find an individual or occasionally a family of Negroes accepted as a part of the worshipping community.

Repeatedly, highest church authorities have stated that existing segregation is morally indefensible. Among church leaders, many courageous witnesses have registered conviction as to the Gospel's clear mandate. Yet a hard core of resis-

• MR. TARPLEE is an Associate Executive Secretary in the National Council's Division of Christian Citizenship.



## ius C. Tarplee



Philadelphia Commission on Human Relations

Side by side: Parish responsibilities cross racial lines

form of desegregation in community persists, chiefly laity. Many clergy have remarkable appearance of but few are announcedists. The forces of resistal desegregation in Little timed publicly that if the so anxious for desegregation should desegregate their es.

ult to see how the Church ended on the segregated now exists in the South. in of a church college for ls how, year after year, from twelve to fifteen r Confirmation, only to urn to another Church, the town where they are s teachers there is no Ne-al Church, and they are e at the white Church.

### cial Parish

ent the first Negro family a neighborhood, the par-fronted with a pastoral y that crosses racial lines. e in which the Church y conceives of the scope al responsibility, it is a ish. Sometimes this chal-med with creative results t crisis or even undue

conflict. In one parish, for instance, more than forty Negro families have been assimilated into a parish family totalling about three hundred families with but slight disturbance of its usual tranquility.

Unfortunately, a parish in a changing neighborhood does not often accomplish so peaceful a transition. It usually faces several unhappy choices.

Such a congregation may decide to move into the suburbs following those communicants who have already moved out, leaving the old neighborhood to its spiritual fate. Another course is to remain in the old church building, excluding all Negroes who may seek membership. This presumes a white island of segregated piety unmoved by the needs of the neighborhood and its people as they face the realities of a new age. A third choice is to welcome the newcomers, regardless of race. More often than not, such a parish has felt the consequences of hasty communicant withdrawals and reduced income. Already several such parishes have found themselves thus jeopardized; one rector states frankly that his parish must receive a subsidy for several years to come, or face possible extinction. The Church must arrange for emergency funds to aid parishes facing hardship because

they have determined to minister to people, regardless of race. On a diocesan, a national, or possibly a combined basis, this is a vital missionary necessity.

### A Missionary Challenge

It is clear that the American Negroes who make up one tenth of the population provide a major evangelistic opportunity and responsibility for the white majority in the Church. Together with other minorities—Orientals, American Indians, Puerto Ricans, and the Spanish Americans of the Southwest, who present similar needs and opportunities—considerably more than ten per cent of the population of the United States of America is involved in this missionary challenge.

*Preach the gospel . . . baptize. . .* Unfortunately, it is not always clear what the term Baptism entails. The very nature of Baptism assumes full membership in the Body of Christ. Any form of division or separation forced or contrived is a contradiction and a denial that in Baptism we are "grafted into the Body of Christ's Church." It is like saying to a brother, We love you, but you must eat in the kitchen, not at the table with us. Both for this basic reason

continued on page 29



# PERSON TO PERSON

Church-Sponsored Volunteer Programs  
Are Providing Hospital Patients with  
Much-Needed Attention and Friendship



"We saw a movie on the ward last night . . . about a sea at the seashore . . . When I was a girl, we lived by the sea."

A PERSON who is ill needs a comfortable bed, medical attention, clean, quiet surroundings—any Red Cross textbook would agree with this. But another, less tangible and seldom mentioned requirement for recovery exists: the will to live.

The Church in the past decade has

taken full advantage of the opportunity for service which the recognition of this fact offers in the nation's hospitals and institutions. Its renewed and revitalized volunteer program is at least in part due to the new concept of hospital volunteers fostered after World War II.

In the past, volunteers were primarily well-intentioned "ladies" who brought gifts to the patients and sponsored an occasional party or entertainment on the wards. Today these men and women are, for the most part, *service* volunteers, giving in terms of time rather than material. And for many of them, time is the most precious commodity they could offer, for these people lead active lives. They are housewives who sandwich in an hour or so each day at the hospital between keeping a house and driving their children to the dentist or school. They are business-men and women who devote an evening a week, high school students who come after school, community leaders who somehow find time each day or week for this particular work. They are people who have more than simply an idea of service, who have a vital concern for their fellows.

Almost every one of the more than fifteen City Mission Societies in the United States recruits its own volunteers for work in local institutions and co-operates with, for example, the local hospital in providing them with the necessary training. In many



A friendly chat over the checker board may very well be the highlight of the patient's week



"Oh, I don't know. Roosevelt did quite a lot for this country. Just look at the way he . . ."

ses, each group of volunteers assigned to a specific institution has its own leader or chairman, who meets with the other chairmen occasionally to report progress, new techniques of service, and new methods for recruiting additional volunteers. The leader is responsible also for making reports to the City Mission, listing projects being tried at his institution and the way the agency's funds are being used in the work there.

The City Mission Society in Newark, N. J., provides an excellent example of a growing volunteer program in action. The Society, under the direction of the Rev. Benedict H. Hanson, executive director, provides more than two hundred volunteers to work in eleven local hospitals. Each volunteer must attend an orientation course conducted by a psychiatrist, a nurse, a hospital administrator, and a social worker; after he has received his training he may choose the hospital most interesting and conveniently situated for him.

One of the most enthusiastic volunteer groups in Newark recently compiled an amazingly diverse list of services they perform at Martland Medical Center. Typical of the kinds of services offered by groups all over the country, the list included feeding

patients who could not feed themselves, making phone calls, writing letters, keeping the units neat, doing personal shopping, rolling bandages, helping with clerical work and reports, transporting patients to the

A child, away from home and family for the first time perhaps, is quite often frightened by the sterile hospital surroundings and may be most in need of the attentions of the volunteer

recreation room, sun-deck, or another department, and, most importantly, chatting with the lonely, confused, or afraid who might otherwise have no one with whom to talk things over, or just talk.

The chairman of the Martland group, Mrs. Christian Rittman, described one such patient, a sixty-five-year-old woman, restricted to a wheel chair for many years, who tried to jump out of a third story window. She had no family, no visitors, and would not communicate with the nurses or other patients. "I called her by name," Mrs. Rittman reports, "and asked her how she felt. She looked at me listlessly and shook her head. The nurse told me she liked to go for rides, so I took her to the solarium in her wheelchair. On the way down the hall, I tried to draw her out, and she slowly began to respond. She had a good mind, and I told her I was enjoying talking to her. She replied, 'Me? I'm a bore.' I assured her she was not, and after a while I told her I would visit her whenever I came to the hospital. She was very pleased. Two weeks later I saw her again, and was amazed at the improvement in her. 'I knew you would come back,' she said, and this visit we had a wonderful chat. I felt I had truly found a friend."

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Blendon Kneale, of the humanities faculty at Shimer discusses his progress on an oil painting with a class of students



The 40-acre Shimer campus is situated on a hilltop on the outskirts of a rural community of two thousand

Average age of the 1959 graduating class was twenty years, three months. Acceleration program at Shimer helps college-ready students avoid delays and repetition of work already mastered.



THIS is an age in which the religious foundation of many a private college is a forgotten testament. Although many of the country's finest colleges were established in order to provide proper training for the ministry or priesthood, the conspicuous modern counter-trend has been toward the weakening of the religious bond with higher education. Why, then, have a small independent college in the Middle West and the Episcopal Church sought out each other to establish a bond of affiliation?

The affiliation of 107-year-old Shimer College, in Mount Carroll, Ill., marks more than three years of shared effort by the Church and the college, spearheaded by the Rev. Dudley J. Stroup of Hinsdale, Ill., his parishioner, Nelson C. Dezendorf, Executive Vice President of General Motors Corporation and Chairman of Shimer's board of trustees, and F. Joseph Mullin, a Churchman who is president of the College. Shimer College officially became a Church-related college through the endorsements of the Bishops of Chicago, Eau Claire, Fond du lac, Indianapolis, Iowa, Milwaukee, Northern Indiana, and Quincy during the summer of 1959.

Originally a college for young women, Shimer has had a long Protestant affiliation, though an often nominal one. Frances Ann Woolf Shimer passed the control of the college she had established in 1852



Students on their way to classes  
pass the modern gymnasium  
on the Shimer College campus,  
which also  
boasts a small golf course



# Shimer Joins the Church

MIDWESTERN COLLEGE WITH LONG PROTESTANT

HISTORY STARTS A NEW, EPISCOPAL AFFILIATION

to an independent board of trustees in 1896. Under the influence of William Rainey Harper, first president of the University of Chicago and leading figure on the new board of Shimer, it became a Baptist institution. It was Mrs. Shimer's wish that the college she had so carefully nurtured would draw upon the pioneering spirit of the then-young University of Chicago. It was incorporated under the new board as the Frances Shimer Academy of the University of Chicago. The University, however, assumed no financial responsibility for Shimer, which was to serve as a feeder institution for the University. The little college, with a predominantly Baptist board of trustees, grew in stature under the interest and guidance of the University of Chicago. In 1920, Shimer became one of the first accredited junior colleges in Illinois.

The influence of the University of Chicago was sometimes large and never absent over the years. Every president of the University was at

some time a member of the independent Shimer board of trustees. In 1950, the Chicago influence became predominant. Under a grant from the Fund for the Advancement of Education, established by the Ford Foundation, Shimer became one of twelve institutions to share in an experiment in early admission. The idea was to break the conventional pattern of routine college preparation by allowing the ready student to enter college after his sophomore or junior year in high school. The grant was a generous quarter-million dollars. The money was used for scholarships to enable needy students from all parts of the country to participate in the early entrance plan at Mt. Carroll.

The terms of the new agreement put the recruiting and admission of students of a now-coeducational Shimer College in University of Chicago hands. Since Shimer had adopted completely the program in general education of the University of Chicago, the arrangement with

Chicago seemed permanent. Certainly the success of the experiment was the dominant concern at the little college.

Unfortunately, the termination of the grant to Shimer from the Fund coincided with new and unexpected problems at the University. Chicago no longer had the time or any money for Shimer. It was into this crisis that Mr. Stroup, rector of Grace Church, Hinsdale, guided his parishioner, Nelson C. Dezen Dorf.

In 1950, Shimer College, as the University of Chicago had done previously, cut its charter requirement from two-thirds Baptist membership on the board of trustees to one third and no longer required that the President of the College be a Baptist. Even at this time, the relationship between Shimer and the Baptists was largely historical. There were few Baptist students and only nominal Baptist support for the College. The relationship was relatively meaningless. By 1956, when Shimer was in

continued on next page



financial difficulties and no help was forthcoming from the Baptists, the trustees again modified the Charter, eliminating the requirement for Baptists on the board.

Mr. Dezendorf became a trustee in July 1956 and chairman of the board in the fall of 1957. Under his guidance, the board re-explored the possibility of giving substance to the old affiliation of the College with the Baptists, because of the long historical relationship between the two. The needs and purposes of the College, however, could not be met in the framework of the aims of the Baptists; the ties had long been without meaning for either the denomination or the college. In 1957, the board voted to sever the "paper" relationship with the Baptists.

The Shimer board directed its chairman, Mr. Dezendorf, and the college administration to seek a meaningful religious affiliation. While Mr. Dezendorf and Mr. Stroup sought to interest the Episcopal Church in establishing a relationship with the College the administration was sounding out the faculty on such an

affiliation. For several reasons, an Episcopal relationship seemed feasible. The College was committed to an education founded on spiritual values and the Church recognized

the pursuit of truth as fundamental. The Church has no recognized liberal arts college in the area. Episcopal families contributed a large number of the children entering college, and Shimer doors are still open to additional good students. The faculty and the reorganized Shimer board includes several active Episcopal laymen.

No precipitate action was taken. The Bishop of Chicago, the Rt. Rev. G. F. Burrill, experienced in the matter of college finances, was loath to become involved with an institution with so seemingly flimsy a financial structure. "The college weatherec that difficult era, however," Mr. Dezendorf has said proudly, "without religious affiliation." The new board of trustees met the challenge and put Shimer on sound financial ground.

Mr. Dezendorf, Mr. Stroup, and the college administration continued their efforts to bring about a meaningful relationship between the College and the Church. An Episcopal priest was selected as college chaplain.

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SHIMER'S program of student aid includes work grants, and many students help defray college expenses by waiting table in the dining room



Shimer President F. J. Mullin chats on the campus with members of the Shimer faculty



# READ A BOOK



ROBERT N. RODENMAYER, sometime Guest Editor of FORTH's monthly feature "Let Us Pray" is the author of the Harper Book for Lent, *Thanks Be To God* (New York, Harpers. \$2.50). Currently Professor of Pastoral Theology in the Church Divinity School of the Pacific, Mr. Rodenmayer has had a wide pastoral experience, out of which he writes an easy-to-read yet penetrating study of the General Thanksgiving (*Book of Common Prayer*, page 19).

The General Thanksgiving, as Mr. Rodenmayer points out in his Preface, "takes some of its phrasing from a private prayer of Queen Elizabeth issued in 1596." Bishop Edward Reynolds of Norwich composed it in its present form for the Prayer Book of 1662. It became a part of Morning Prayer when the American revisers of 1789 moved it from the Occasional Prayers to the Daily Office. The rubric that provides for the common recital of the Thanksgiving by minister and congregation is the recognition of a long-established custom but did not become a part of the American Prayer Book until 1928. The Irish Prayer Book of 1878 was the first to include such a rubric.

It is this General Thanksgiving that Mr. Rodenmayer studies in *Thanks Be To God*. Phrase by phrase, with homely wisdom, he discusses the prayer. Careful reading will do much to enrich the churchman's recital of this prayer. It is unfortunate, perhaps, that *Thanks Be To God* is designated as a "book for Lent." It is a book that merits reading at any and all seasons and many readers, I am sure, will want to use it as a basis for meditation, both individual and corporate. The publishers have enhanced the text

continued on page 31

## A MESSAGE for Our Readers

Beginning in April, the Church's national monthly magazine will be THE EPISCOPALIAN (see page 4). It will be published by the Church Magazine Advisory Board, a group authorized by General Convention to accept this responsibility from the National Council.

For more than fifteen years, FORTH has been published eleven times a year for not more than two dollars per subscription. During the same years, printing and paper costs have risen spectacularly. The considerable difference between the subscription prices for the Church's magazine and the actual cost of the magazine has always been borne by the National Council of the Church.

In order to standardize the subscription prices charged for the Church's officially sponsored national magazine and make it more a magazine for the whole Church, the following price schedule will go into effect April 1, 1960:

- REGULAR one-year subscription: \$3  
(2 years for \$5.00)
- SPECIAL introductory offer for 25 or more subscriptions received together from a single parish, mission, or special group: Each, per year \$2.50
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THE EDITORS



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## A Hazardous Vocation

continued from page 9

is for us, no choice in the matter: we are to be "witnesses in Jerusalem, Judea, Samaria, and the uttermost parts of the earth." We know that in the mystery of God's action we are indwelt by the Holy Spirit as we accept and live this, our vocation. We understand that to be the Church is to be missionary, that the Church is missionary or she is not the Church.

The life and purpose of the Church are one and inseparable; the life of the Church is its mission and the Mission of the Church is its life and the thing about its life that distinguishes the Church is its sentness, its awareness that service and obedience consist most of all in being God's Church. It is our unique calling to be first, last, and always faithful to the God who reigns, calls, and sends. And so we are in the imitation of Christ to be *in* this world but not *of* it.

In Lambeth's words: "The Mission of the Church is nothing less than the remaking and gathering together of the whole human race by incorporation into Christ." This means that if the Church is not in Suburbia, and is not in the Inner City, and is not in every place where life is lived—yes, in the crap games, at the factory benches, in the courts, the classrooms, the offices, the cocktail parties, the legislatures, the armed camps, the union halls, the laboratories, the car pools, the campuses—if the Church is not in all American life, the Church is not being as she must.

This makes being the Church a

hazardous vocation. The Church must be relevant to the realities—social, economic, political—wherever the human race lives, and without being engulfed therein. We miserable repentant sinners must nonetheless be the extension of the Body of Christ, the agents in continuity of the reconciling ministry of Jesus, the proclaimers to the whole race by word and sacrament of the breadth and height and depth of the love of God; all the while acknowledging that but for the special help of the Holy Spirit we will do more harm than good in our missionary task. The Mission of the Church knows no bounds, social, geographic, or temporal. This implies that to be the Body of Christ for our age, the Church must take the risk of being thoroughly interpenetrated by the standards of American civilization.

In going about the task of being the Church, we shall recognize that many things are desirable and requisite. Among them, in the light of the particularities of our Anglican tradition, heritage, and posture, one warrants particular mention. It is zeal. And here what is meant is neither the "For God, For Country, and For Yale" brand, nor the *Deutschland: Über Alles* variety of passionate purposefulness, but rather the selfless, single-minded dedication that characterizes saints and martyrs; the zeal the prophets knew; the apostolic zeal of the early Church; the zeal of those who know—and live by the knowledge—that the Holy Spirit can somehow bring forth fruit even in them.

Much of the recent growth of the Church has occurred in burgeoning Suburbia where anything as unconventional as zeal is all but taboo. By many accounts and estimates the new membership is, in considerable measure, responsible for such signs of new vigor as the rising (although still shamefully low) standard of giving and the dramatically expanded ministry of lay readers. God grant that these activity indices may be also signs of a renewal of Christian zeal in places where, by human standards, it would seem least likely to develop!

This is the first of two articles taken from Mr. Turner's address at General Theological Seminary, On Being Missionary. The second article will appear in FORTH for March.



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## Person to Person

continued from page 15

Sometimes a patient who has no family needs help when he is released from the hospital, a service readily extended whenever possible. Five dollars gave a refugee patient in a New Jersey hospital a chance, he later claimed, for "a whole new life." A volunteer who had taken special interest in the man when he was in the hospital discovered him a month later in a basement, hungry and unable to find work. He was supplied with food and warm clothing and given this small sum, which he used for carfare to a neighboring town. There he found a job and a new home.

Parish-centered volunteer groups have in recent years sprung up literally everywhere, in response to community hospitals' pleas for recreation and general assistance workers. Many groups are organized by the diocesan City Mission Society working through the local parishes (the Newark agency has related the sixty-seven hospitals within the Diocese to the parishes nearest them), but some

like St. John's, Northampton, Mass., sponsor independent programs. The St. John's group offers a weekly program of entertainment to a large number of mental patients from the State Hospital. Patients are taken in groups of twelve for an afternoon of sightseeing, games, and recreation in a private home with five hostesses present. Those included are generally either parole patients who would be discharged if they had homes or families, or patients almost ready for discharge.

Consideration of the human factor influencing recovery has not kept pace with the remarkable technical advances in the field of medicine, despite the increase of volunteer groups in the past few years. The nation's hospitals and institutions become more crowded each month, and, at the same time, more and more people are living to an advanced, but enfeebled old age. Each needs personal attention, not only the attention given by doctors and nurses, but human, person-to-person attention. They need love, the kind of love an active Christian has to offer. They need the will to live.

## Shimer College

continued from page 22

lain in 1957, and Bishop Burrill approved the arrangement, agreeing to pay part of his expenses after transferring him from the Chicago suburbs.

In February, 1959, eight bishops from the surrounding dioceses met on the Shimer campus at the invitation of Bishop Burrill and the college administration. They explored the grounds, talked with the faculty, and probed the administration. Mr. Dezendorf told them why Shimer believed an affiliation with the Church to be appropriate, for both:

"Many hundreds of small colleges, including Shimer, were founded by church organizations throughout the Middle West in the past century. The objectives were twofold: first, to provide facilities for higher education in large underdeveloped areas and remote communities where such facilities did not exist; second, to provide the kind of higher education where the study of the arts and sciences would be conducted against a

continued on page 26

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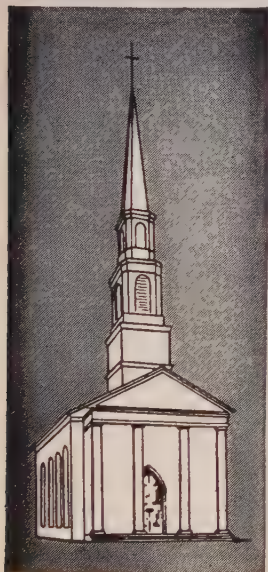
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## Shimer College

continued from page 25

background of religious interpretation.

"The establishment of these church-related colleges preceded in many cases the founding of secular, tax-supported universities. Thus, for a time at least, they filled a vital need in the field of higher education. With the growth both in number and size of the tax-supported institutions whose tuitions were lower than those of private colleges, the facilities provided by the private college became less important in the educational scheme. A trend developed favoring the secular universities because of both low cost and easy access.

"Thus, to sustain itself in competition with tax-supported institutions, a small private college today needs more than adequate facilities and a vital curriculum. By definition, it requires higher tuition and independent gifts to provide for its operation and capital requirements. In return for this support, it can maintain high educational standards in-

dependent of state or political pressures and expediency.

"But it also needs the one priceless ingredient which the tax-supported secular institution can never supply. That ingredient is one of its primary reasons-for-being: namely, to provide the kind of higher education where the study of the arts and sciences would be conducted against a background of religious interpretation."

In April, the college was visited by fifteen Episcopal laymen, for the most part professionals in fields of education, invited by Shimer and selected by the bishops of adjacent dioceses. Their recommendations went to their respective bishops after their week-end on the campus.

On June 30, Bishop Burrill, speaking for all of the bishops involved, announced that the Dioceses of Chicago, Eau Claire, Fond du Lac, Indianapolis, Iowa, Milwaukee, Quincy and Northern Indiana had given approbation to Shimer College. The trustees had already elected Bishop Burrill, the Rt. Rev. Gordon V. Smith of Iowa, and the Rt. Rev. Francis W. Lickfield of Quincy to membership on the board, which on June 30 unanimously welcomed the understanding of relationship with the Church.

What sort of place is this college that has entered into a relationship with the Church? Shimer College is an independent, coeducational, four-year, liberal arts college in northwestern Illinois. It is fully approved by the North Central Association of Colleges and Secondary Schools.

Shimer provides a community in which there is opportunity for close exchange between students and faculty. It seeks to offer a broad general education for every student, developing the capacity for independent thought on which sound judgment may be founded. This, says Shimer president F. J. Mullin, "is the intellectual groundwork that equips every citizen with the sense of duty so necessary in a democracy; it is the preprofessional education to arm the professional man with the tool now amount of technical training cannot give him—the capacity for competent inquiry and responsible decision; it is the understanding of man's dignity and responsibility and of God's awesomeness and grace, without which education would be in vain."





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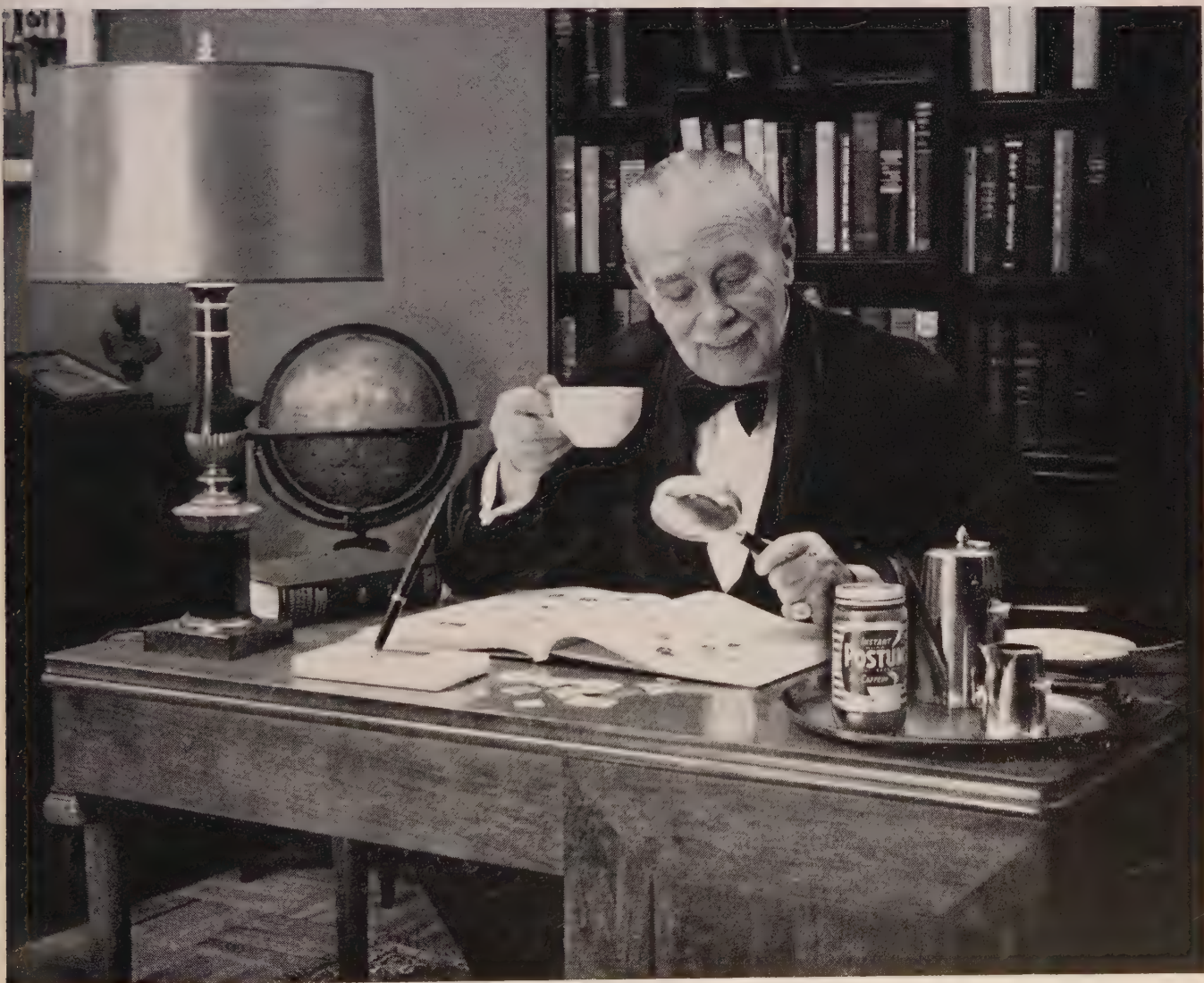
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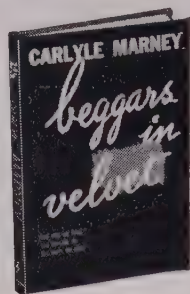
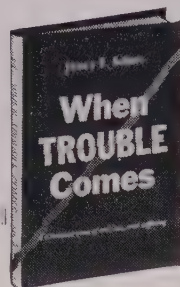
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## Growth of a Magazine

continued from page 11

subscriber in the Editor's pages "ought to have a beguiling watchword that would kindle enthusiasm at a glance. I suppose, however, the sentiment of age clings to the old title, and we must struggle on with it." His suggestion, *All Men*, was hailed with lukewarm grace, and forgotten.

When *The Spirit of Missions* was a century old, an article was published (January 1936, page 5) noting the contributions made by each Editor to the magazine and tracing the journal's contributions toward keeping the Church informed through the years. The magazine was still printed in octavo size, and the subscription price had also remained the same since the first issue. It was not raised above the dollar rate until 1947.

Other changes were very soon in coming, however. The idea that the work of missions was a separate area of endeavor from the work of the Church at home had broken down almost completely by 1938, and in that year the editorial policy was revised to make the journal "a magazine of the whole Church, devoted to the Mission of the Church." In that year, also, "the sentiment of age" attached to the title was at last discarded, and a bright blue and yellow jacket proclaimed a new name: *FORTH*. The new title embodied the essential meaning of the Church's missionary call, calling the reader to Christian action—*Go ye into all the world*.

A young adult of twenty-two now, *FORTH* bears little resemblance to its parent, *The Spirit of Missions*. The use of modern publishing techniques and more imaginative design, of course, has made a great difference in outward appearance, but the larger, internal difference is a direct reflection of the expanding Church.

Unfortunately, *FORTH's* larger scope of subject matter has not been substantially matched by an increase in the number of subscribers, and the Church has become more and more disturbed by the relatively small circulation of its official magazine. The 1958 General Convention, after careful review of the situation, approved the formation of a Church



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In April, FORTH will take another giant step in its long history. Then, directly responsible to the Magazine Advisory Board rather than to the National Council, FORTH will be under the editorship of Henry L. McCorkle. As plans for the development of the magazine crystallize, they will be shared with the readers, who, it is hoped, will share also in the staff's enthusiasm for this venture.

## New Neighbors

continued from page 17

and as a practical matter, evangelistic effort can not possibly succeed as a segregated venture.

Man always has needed the Gospel of Christ, no less so in these days of cold war, nations in collision, and threat of atomic warfare. It is for all men, all nations. The so-called colored people of the world today are the overwhelming majority of mankind.

Christians talk of brotherly love, but do they practice it? The quality of our Christian witness to the non-Christian people of the world is under judgment. Those who need Christ are able to hear the good news of redemption through the redeemed fellowship; not in terms of balanced budgets, full pews, and imposing edifices, but in willingness to suffer and be spent in a magnificent witness of concern for *even one of the least of these, my brethren*.

## Turning the Pages

continued from page 4

### Original, Not a Copy

The lovely Madonna that we were privileged to reproduce on the December cover now stands in the children's chapel of Trinity Church, Tulsa, Oklahoma. In our description we mistakenly described the statue as a copy; the statue in Tulsa is the original work of art which for a time was on loan to Old Coventry before it was purchased for Trinity Church.

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- 24 St. Matthias the Apostle

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- 4 World Day of Prayer, NCC
- 9, 11, 12 Ember Days
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## Read A Book

continued from page 23

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### On Unity and Values

Hardly a day now passes during which on radio or television, in the press, or in conversation there is not some discussion of the "values," the lasting quality, or perhaps the universality of contemporary writing. This was the concern of a recent Faculty Paper, *The Broken Center: A Definition of the Crisis of Values in Modern Literature* by Nathan A. Scott, Jr., Associate Professor of Theology and Literature on the Federated Theological Faculty of the University of Chicago, and of the more recent book, *Of Marble and Mud: Studies in Spiritual Values in Fiction* by C. Hobart Edgren, chairman of the Division of Languages and Literature, North Park College, Chicago (New York, Exposition Press. \$3).

Taking Hawthorne's phrase "Life is made up of marble and mud," Professor Edgren analyzes a group of well-known novels, centering his study on the dual aspect of man's personality, the "marble and mud" of human experience. "This is one facet of life that gives unity and value to much of the world's fiction in the past hundred years," writes Mr. Edgren. "We may thus be led through the spiritual limitations of various works of fiction to a better understanding of the nature of man and the world in which we live." Among the books discussed in *Of Marble and Mud* are Balzac's *Pere Goriot*, Dostoyevsky's *Crime and Punishment*, Mann's *Death in Venice*, Conrad's *Victory*, Fitzgerald's *The Great Gatsby*, Camus' *The Fall*, and Hawthorne's *The Scarlet Letter*.

*The Scarlet Letter* is also examined in *A Mirror of the Ministry in Modern Novels* by Horton Davies, Professor of Religion in Princeton University (New York, Oxford. \$3.75).

The contemporary image of men in the ministry is frequently remote from the real nature of these men. Sometimes this image is based on ignorance enhanced by hearsay, sometimes it is based on isolated experiences, rarely does it stem from a wide understanding of this most complex of callings and the men who

respond to it. The image is strengthened or weakened, modified or corrected by fictional characters. Professor Davies in his study divides the clergymen of fiction into six groups, which cover the major facets of the ministry's demands:

Preachers and Evangelists; Divines in Doubt; The Confessional and the Altar; Pilgrims, Not Strangers; Community Leaders. Mr. Davies has not omitted consideration of the Roman priest nor has he neglected the missionary, discussing two divergent characters—Dr. Davidson in Somerset Maugham's *Rain* and the Rev. Stephen Kumalo in Alan Paton's *Cry the Beloved Country*. Commenting on the change in attitude illustrated by these two novels, Mr. Davies says "In *Cry the Beloved Country*, Alan Paton's modern novel of race relationships . . . is a profile of an Episcopalian missionary, which is a long delayed tribute to the Protestant missionary."

*A Mirror of the Ministry in Modern Novels* is a fascinating book; its reading may adjust your image of the clergyman you know; its reading may suggest a reading course to you; its reading may help you understand better the position of the Roman priest; it may enrich your understanding of holy orders as a vocation.—W.E.L.

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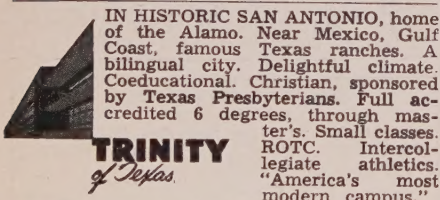
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## LET US PRAY

*Be yet not shaped to the pattern of this world, but be ye trans-  
formed for the service of the world by the renewing of your minds,  
so that ye may prove what is the good and beautiful and the per-  
fect will of God.*

### IN THE MORNING

Thou art my God, and I will thank thee;  
Thou art my God, and I will praise thee.  
Bless the Lord, O my soul;  
And all that is within me bless his holy Name.

Holy, Holy, Holy, Lord God Almighty;  
Heaven and earth are full of thy glory;  
Glory be to thee, O Lord most high. *Amen.*

### AT NOONTIDE

**A**LMIGHTY Saviour, who at mid-day didst call thy servant  
St. Paul to be an apostle to the Gentiles, we beseech thee to  
illumine the world, with the radiance of thy glory, that all nations  
may come and worship thee, who art with the Father and the  
Holy Ghost, one God, world without end. *Amen.*

**O** LORD Jesus Christ, who biddest thy Church to bring all  
men to thyself and to make all mankind one family in thee,  
make clear to each one of us his part in the task. Fire our minds  
with a vision of a more perfect society here on earth in which  
justice and right, peace and brotherhood shall reign according  
to thy will; and help us, each one, O Lord, to do our part, that  
thy will may be done on earth as it is in heaven. *Amen.*

**A**LMIGHTY God, our heavenly Father, guide, we beseech  
thee, the Nations of the world into the way of justice and  
truth, and establish among them that peace which is the fruit of  
righteousness, that they may become the Kingdom of our Lord  
and Saviour Jesus Christ. *Amen.*

### WHEN EVENING COMES

**T**HE day is past, O Lord, and we offer to thee our evening  
sacrifice, humbly beseeching thy Majesty, that whatever in  
us is darkened by the night of sin may be illumined by the bright-  
ness of thy light, and that while our eyes are closed in sleep, our  
souls may be awake to thee, so that, at the close of night, we may  
welcome with thy praises the return of day. *Amen.*

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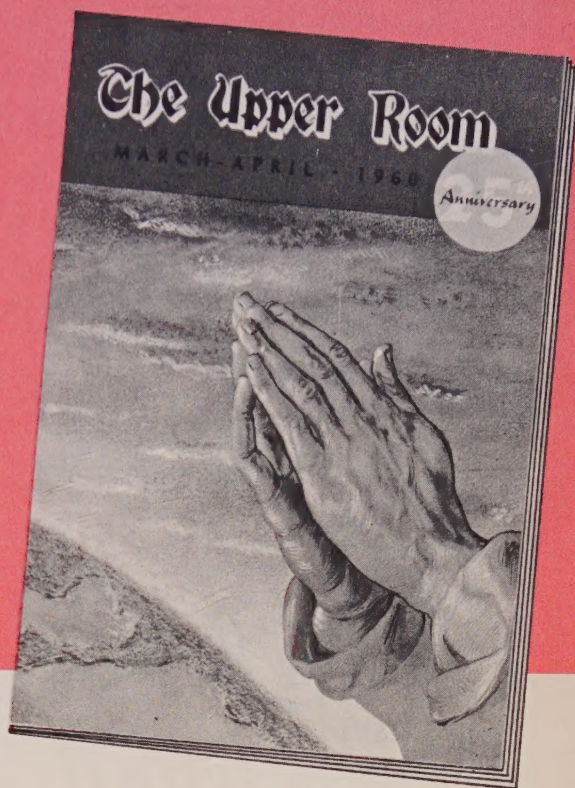
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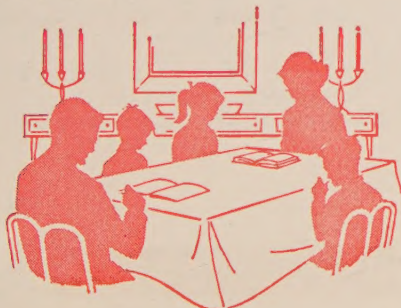


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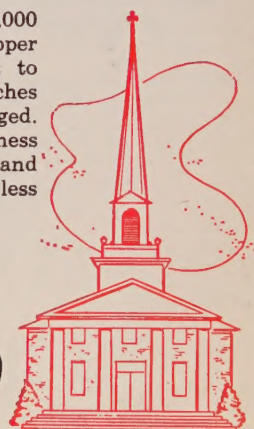
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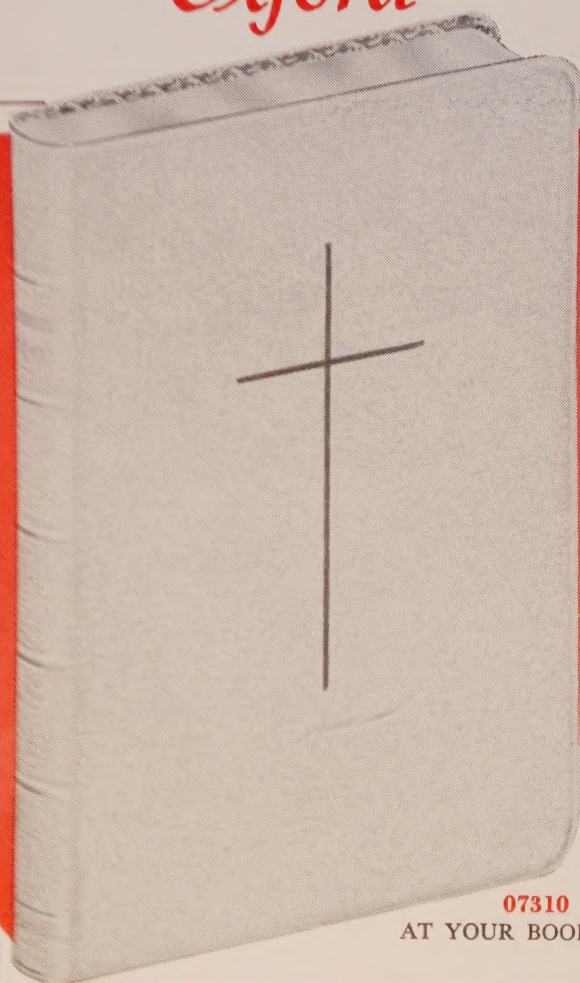
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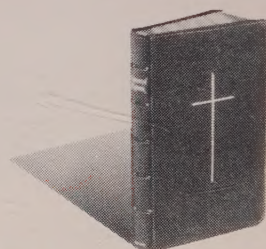
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